בס"ד

"THE NOAHIDE MANIFESTO"

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כ"ז חשוון תשפ"ו

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PART I – IDEAS

Introduction

Throughout history, humanity has been driven by a deep desire to connect with the Creator and understand the purpose of creation. The motivation was, of course, not always purely idealistic, but was also sometimes augmented by materialistic incentives. Either way, this longing gave rise to various religions with unique characteristics and diverse philosophies of life, from which the laws of each religion, i.e. its customs and its rituals, were derived.

The main common denominator of those religions was, and still is, the acceptance of only one way of life, and the denial of the possibility of co-existence with other parallel pathways. This **one-dimensional** worldview understandably dictates an inability to accommodate the entirety of human society in all its many facets. And it leaves no room for the parallel development of different cultures. The result of this situation, as our eyes can see and history teaches us, is constant friction between societies, a friction that introduces tension and violence into relations between people and countries, depleting both material and human resources.

On another note, humanity has advanced technologically in recent centuries by leaps and bounds. In most parts of the world, particularly in the more developed regions, hunger is no longer a significant concern. There is no shortage of necessities, and reasonable solutions exist to many of the dangers arising from natural disasters. Moreover, healthcare systems have advanced remarkably, enabling the cure for and prevention of many diseases. Consequently, the average life expectancy has been steadily increasing

In contrast, it is precisely from this material abundance that a spiritual void has been created. As material needs are increasingly fulfilled, the need to instill spiritual meaning into life only increases. And since the commonly held religions do not provide an adequate response to this need, we are witnessing, on the one hand, a process of individual isolation and an increase in the feeling of loneliness and lack of shared coherent ideals. On the other hand, we are also witnessing the abandonment of cultural leadership to extremist elements.

The answer to these problems, as in many other cases, has already been in our laps for many years, thousands of years to be more precise. The teachings of the Torah concerning the world nations, presents an unfamiliar model of "religious symbiosis." That is, the coexistence of **two parallel configurations** for living a religious life, with a shared platform of fundamental moral and spiritual values. "**The Way of the Noahide**", (see the following), is available to all of humanity and **complements** the way of the Israelites. The non-Israelite person can, out of choice, decide for himself whether to convert into Judaism, or become a Noahide. Meaning, adhere to the seven Laws of Noah (see below) and be considered as "Righteous Among the Nations". This allows him to decide in what manner to integrate his religious identity with his local culture.

Importantly, "The Way of the Noahide" does not deny the existence of cultural diversity. On the contrary, a Noahide can maintain his Torah-based religious values on the one

hand and simultaneously continue to express and represent the characteristics of the culture in which he grew up and the environment in which he lives in. Therefore, The Way of the Noahide de facto enables true co-existence and global cultural **diversity and inclusion**. This enables individuals to uphold their values while coexisting in harmony with their surroundings and others.

It is reasonable to assume that to someone unfamiliar with the details at this point, things may sound vague and unclear. Hence, the purpose of this document is to shed light on this **multi-dimensional** yet unified worldview and to clarify its details as much as possible.

Background

"The Way of the Noahide" is deeply rooted in Biblical tradition, with a historical precedent that **predates all known religions**. In fact, the universal moral precepts of what we now call the Noahide Laws were given to the first human being, Adam, and through him, to all humanity. As the very root of God's original commandment forbidding the tree of Knowledge of Good and Evil: *"And HaShem God commanded the man, saying, 'Of every tree of the garden you shall surely eat, but as for the tree of knowledge of good and bad, you must not eat of it; for as soon as you eat of it, you shall die.'"*(Gen. 2:16-17). From this verse, the sages of Israel (Sanhedrin 56a-b) reveal each part of the phrase to be the keywords to six universal commandments. Those are: Prohibition of blasphemy toward the creator, committing idolatry, murder, sexual immorality, theft, and demanding the positive (proactive) fulfilment of the law of establishing justice.

A seventh commandment governing the consumption of meat was made explicit only after humanity was granted permission to eat meat, following Noah's descent from the ark after the Flood. It is for this reason that these seven precepts are now known as the **Seven Noahide Laws**. Collectively they constitute the universal moral and religious framework binding upon all humankind.

In the generations that followed, as mankind spread across the globe, and strayed from fundamental moral values. Abraham was entrusted with the pivotal mission of guiding the nations back to the principles of monotheism. In a symbolic act, God transformed his name from **Abram** to **Abraham**, signifying this new role by the addition of the letter 'hay' (h) to his name (see Genesis 17:5). Following the revelation of the Torah at Mount Sinai, which also reaffirmed the Noahide laws, a discernible division emerged between the people of Israel and other nations. But this notion can be **misleading**, as the Bible repeatedly emphasizes its **universal** significance and its connection to the entire humanity.

In the Torah, it is written that following the exodus from Egypt, the Israelites received a divine command (Deuteronomy 27:1-8) to set up a large stone monument at the entrance to the Promised Land, inscribing upon it the Torah. The sages teach us that

it was written in seventy languages to ensure that the entire world could read it and benefit from its teachings.

In the first book of Kings, Chapter 8, it is written that upon the completion of the Temple, King Solomon offered a prayer, which stated the following, among other things: *"Hear from heaven your dwelling place and do according to all that the **foreigner** calls to you for, so that **all the peoples of the earth** may know your name, to fear you, as do your people Israel, and to know that this house which I have built is called by your name."* This implies that non-Jewish nations may also pray at the same Temple to the same God.

In the prophetic writings, specifically in the book of Isaiah (Isaiah 56:7), it is stated: *"For my house shall be called a house of prayer **for all nations**."* This passage indicates that individuals from all nations are welcome to partner in the mission of Israel without the requirement of becoming an actual Israelite.

In the Talmud (Bava Kama, Chapter 4) Rabbi Meir says: "*Even a **non-Jew** who engages in the study of Torah holds a status akin to that of a High Priest."* Again, this statement attests to the **coexistence** of non-Jewish (i.e. Noahide) attainment of truth, and Judaism's emphasis on the study of Torah.

During the Middle Ages, Rabbi Moshe Ben Maimon, commonly known as Maimonides, emerged as one of the foremost authorities on Jewish law. He articulated a significant ruling for non-Jews, stating: "*Whoever adheres to the Seven Commandments of the children of Noah, (i.e., a Noahide), is regarded as righteous among the nations and is entitled to **a share in the world to come**." But only if he accepts them because the Holy One, blessed be He, commanded them in the Torah and made them known through Moshe our teacher.*

Another prominent scholar who addressed this issue is Rabbi Elijah Benamozegh (19th century), who advocated for the promotion of Noahide laws as **a universal code of ethics for non-Jews**. But this concept remained largely aspirational, as the Jewish people were then dispersed among various nations, limiting their capacity to serve as spiritual leaders in advancing this initiative.

The re-establishment of the State of Israel in the 20th Century, accompanied by significant technological advancements and achievements across diverse sectors, has rekindled and empowered Israel's divine, national, and universal calling towards the nations of the world. This document aims to outline and clarify the guidelines relevant to this initiative.

Principles of "The Way of the Noahide"

Definition:

Noahides are **non-Jews** who recognize the Torah as prophecy and as the Creator's instructions for humanity, and therefore comply with the Torah's relevant rules (see herein) and its values. The term Noahides known in Hebrew as "Bnei Noah" (Children of Noah) refers to righteous gentiles. "**The Way of the Noahide**" is a **universal** path that can accommodate the diversity of the entire human family within a truly just moral and legal framework.

The Noahide Laws

"The Way of the Noahides" is based upon seven foundational principles, hereinafter referred to as the **Seven Noahide Laws**. They are as follows:

1. **Prohibition of idolatry**
2. **Prohibition of blasphemy toward the Creator**.
3. **Prohibition of murder.**
4. **Prohibition of sexual immorality.**
5. **Prohibition of theft**.
6. **Prohibition of eating flesh of a limb from a living animal**.
7. **To establish courts of justice.**
   To uphold these commandments and maintain civil order.

In addition, it should be noted that: Noahides are **obligated** by the Torah only to fulfil the seven laws of Noah's offspring ("Bnei Noah"). Nonetheless, they may voluntarily assume additional obligations depending on their national and individual dispositions and doing so (with discretion) is even highly recommended and praiseworthy, as outlined in the book **"Brit Shalom"** by Rabbi Oury Cherki.

The Eighth STEP - Solidarity

The eighth tier applies to **Noahide communities** and is based on mutual guarantee. Or as expressed explicitly in simple terms: "**One for all and all for one**".

The members of each community will strive to assist one another as much as possible.

This rule could also be extended to inter-community relations. But it is up to each community to decide for itself.[1]

In a broader view, stemming from the Torah teachings, we must eventually strive to elevate and support mankind towards their observance of God's Law, both near and far, neighbor and foreigner, for we are all made in the image of God.

[1] While "Rabbi Akiva said (Nedarim 9), You shall love your neighbor as yourself. This is a major principle of Torah." ; Ben Azzai said (Jerusalem Talmud, Nedarim 9:4): "This is the book of the generations of man (Genesis 5:1) — this is an even greater principle." ; According to Rav Kook (Orot HaKodesh 3:318): Ben Azzai saw the universal image of God in every person as a necessary foundation for true ethics and peace.

Between Noahides and Judaism

Ultimately, the entire humanity is expected to converge into two complementary religious configurations: Noahides (the majority) and Jews (a minority). Together they should form **one coherent system**.

(Importantly, any Noahide can become a Jew, but it is an irreversible act).

Due to their unique status in the human family (see Exodus 4), Israel has been assigned by God to be 'a kingdom of priests' officiating for the entire human family at God's direction and calling. Israel has been designated as a holy nation fit for such a task by their direct contact and relationship with the Creator of the Universe and their involvement with his Torah. Accordingly, they should serve as a platform for spreading His values globally.

Consistent with the above, the ultimate overarching objective is the rectification of the entire world. Abraham is recognized as the patriarch of the Israelite nation of Israel; But he also received the divine calling to be the progenitor of a multitude of nations and a source of blessing for all families on earth. The principles of justice and genuine peace are expected to emerge through the unification of nations around the moral values of the Torah, and the acknowledgment of the distinctiveness of the nation of Israel.

Noahide and Jewish communities have the potential to coexist harmoniously and collaborate effectively at local, national, and international levels. Engaging in everyday social activities that aim to promote charitable endeavors, or societal improvement is highly encouraged to foster a better world. Additionally, joint religious activities, such as prayers and holiday celebrations, are viable avenues for collaboration. (Nonetheless, one must take into account the extreme discipline required of Israelites tasked with observing 613 commandments).

Again, it is important to reemphasize that all Gentiles have the option to convert to Judaism. The decision to remain a Noahide or to embrace Judaism, along with its associated responsibilities, lies with the individual.

PART II - IMPLEMENTATION

This part outlines the suggested general layout and methods for implementing the idea of a global Noahide society including organizational structure and definition of roles of office bearers and relevant infrastructure.

"Brit Olam" – The Noahide World Center

The "Brit Olam" organization was established in order to realize the ideas and concepts of Noahides all over the world. It aims to serve as a world center and to provide guidance to Noahides around the globe.

Background

"Brit Olam" was established in 2011 (In the year 5771 according to the Hebrew calendar) by Rabbi Oury Amos Cherki, who currently serves as the center's leader. The incentive for establishing it stemmed in part from requests from Noahides seeking rabbinic guidance. The center maintains currently connections with Noahides communities and various individuals across approximately seventy countries.

The name of the organization "Brit Olam," which translates to "Everlasting Covenant" in English, occurs several times in the Torah. The first time it occurs is in Genesis 9:16: "*The rainbow will be in the cloud. I will look at it, that I may remember the* ***everlasting covenant*** *between God and every living creature of all flesh that is on the earth*." This covenant refers to God's pledge to never again destroy the world with a flood. The term Brit Olam is next used by God in Genesis 17 when declaring to Abraham his Eternal Covenant to be Abraham's God without intermediary[2], and guaranteeing the land of Israel as an eternal possession to his posterity. The messianic covenant with King David's offspring is also described as an Eternal Covenant (Is. 55:3). The final Brit Olam prophecies connect the Eternal Covenant with Israel to its universal, unifying significance, both internally, and to the nations (Jer. 32:40; Ez. 37:26-28).

Objectives

The primary objective of "Brit Olam" is to promote global unity in alignment with Biblical prophecies. The focus extends beyond individuals to encompass societies, nations, and states. Accordingly, the center is dedicated to supporting individuals interested in the establishment of Noahide communities on a global scale.

Additional goals of the center

- Publishing prayer and study materials, along with guidance resources.
- Training leaders to support Noahide activities around the world.
- Securing official recognition of the Noahide status by the State of Israel.
- Fostering intra-Jewish and global discussions about the essence of a Noahide's life.
- Collaborating with the Jewish Diaspora in order to connect with and support Noahides around the world.

[2] Sforno writes that all things that are not created by an intermediary but directly by God endure forever, indicating that the nation of Israel will never cease to be.

Methodology

The organization underscores the universal message of Israel's Torah, as elaborated by Rabbi Cherki through the teachings of Rabbi Abraham Isaac HaKohen Kook and Rabbi Yehuda Leon Ashkenazi. Consequently, the message embodies a vision of a model universal society rooted in holiness across all facets of life. This existence is anchored in the principles of justice and morality articulated by the prophets.

How to Become a Noahide

The journey to becoming a Noahide begins with the recognition and acceptance of the Seven Noahide Laws, which were given to all of humanity by the Creator. These commandments are listed above.

The initial steps towards declaring oneself a Noahide involve acknowledging the divine origin and validity of these Seven Commandments as given by the Creator **to all humanity** descended from Noah. This acceptance should be followed by a commitment to observing these laws in one's daily life. While a full integration into the "spiritual circle of Israel" is achieved through a formal declaration before a rabbinical court. Individuals who are not yet ready for this step can make a personal declaration. This self-declaration entails a commitment to uphold the Seven Noahide Laws and can be registered with the Noahide World Center in Jerusalem[3].

There are several profound reasons for making this declaration. First, it acknowledges the limitations of human intellect and recognizes the necessity of divine guidance in our journeys closer to the ultimate truth. Second, it promotes an openness to the infinite possibilities that lie beyond our immediate comprehension. Furthermore, observing these laws fosters a connection with the Creator of the world, a connection that transcends the physical realm. By accepting and keeping the Seven Noahide Laws because God commanded them in the Torah, and made them known by Moses, one fulfills a divine imperative to live righteously and is considered one of the "the pious of the nations" with a share in the World to Come. This initial declaration is therefore a significant first step.

On a practical level, this means connecting with the nation of Israel and its leading rabbis for Noahides. This document offers a blueprint for the organization structure designed to facilitate such a connection.

[3] An online form for this preliminary declaration is available on the Noahide World Center website.

Organizational Structure:

The contemplated Noahide global society may be structured at all levels, from local to international, as outlined schematically below.

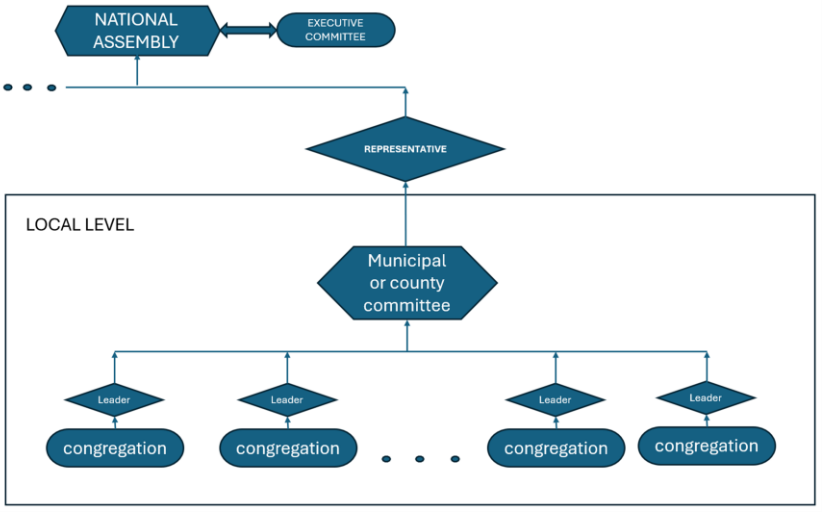

Figure 1: A schematic depiction of the suggested structure at the **National level**.

Congregations

Each individual Noahide is encouraged to join a **Noahide congregation**. The congregation should provide a supportive environment and a platform for exchanging ideas and creating joint ventures. The congregation may be physical, i.e. consisting of people living in sufficient proximity to gather frequently for collaborative activities. Or it could be a virtual community using electronic media and meeting applications to gather and exchange ideas and share joint initiatives. Individuals interested in joining a community or establishing one can seek assistance from the "Brit Olam" organization.

Starting the structure at the **local level** (see Fig. 1), each **congregation** should have an official leader elected/nominated from among its members. His/her duty is to lead the activities of the congregation and represent it externally. The leaders from several congregations that reside proximally with each other (i.e., within the same city or county), should form a **local committee**. This committee should prioritize its shared interests and coordinate its activities effectively to achieve its goals. One member of this committee will be elected/nominated as their representative at the **national level**.

National Level

All local representatives will jointly establish a **National Assembly** tasked with guiding and coordinating the activities of the Noahides at the national level. The National Assembly is responsible for discussing all pertinent issues relevant to the specific country. If the assembly is sufficiently large, it should nominate an Executive Committee to oversee their activities, manage budgets, handle logistics, and represent the Noahides within the national governmental systems. Additionally, they will represent the Noahides externally and nominate representatives for the Noahide World

Senate, (see the following), located in Jerusalem as ambassadors of their respective countries.

Furthermore, each nation needs to establish its system of Noahide religious courts, titled: "Beith Din". These courts may either be incorporated into the existing local judicial framework as in arbitration courts or operate concurrently, adjudicating matters that pertain specifically to Noahides.

Global Level

The suggested global level structure is outlined in Fig.2. (See explanation below).

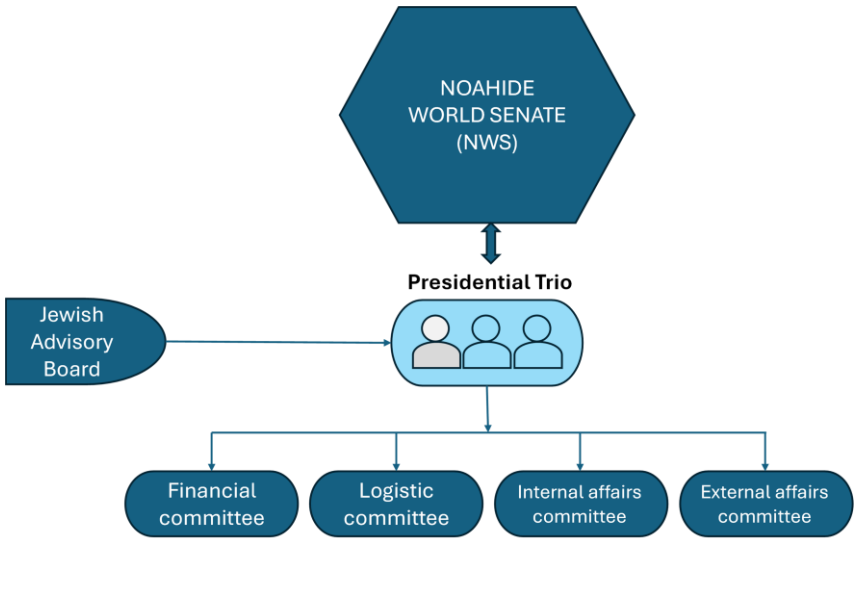

Figure 2: A schematic layout of the **Noahide International Leadership (NIL)** structure.

Noahide World Senate (NWS)

Each nation should appoint a minimum of two representatives to the Noahide World Senate (NWS). These representatives will be nominated by the respective national assembly (as defined above) of each country. Additional representatives may be included based on the population of Noahides within each nation, with a maximum limit of five. Furthermore, five Jewish representatives, nominated by the Jewish advisory board (see below), will also participate in the NWS to facilitate coordination between Noahide and Jewish initiatives. The overall composition of Senate delegates within the NWS will remain adaptable, allowing for the inclusion of new countries in the organization.

Noahide International Leadership (NIL)

All Noahide global activities will be managed by a **"Presidential Trio"**. This trio will include two members appointed by the NWS. The third member will be appointed by the Jewish advisory board.

The Jewish advisory board will be appointed by the **chief rabbinate of Israel**. It will include five members. Its role is to support the global Noahide activities and consult the "Presidential Trio" on traditional and spiritual issues. Specifically, this board will aid in coordination with Jewish communities in Israel and the diaspora in facilitating contact and engagement with the Noahide congregations worldwide. They will direct joint efforts between the nation of Israel, the Jewish people, and Noahides worldwide through Noahide World Center.

The "Presidential Trio" will appoint several committees to handle the issues relevant to its global activities. These may include but are not limited to the following:

a) **Financial committee** – Its role is to recruit financial resources, manage and finance the global activities.
b) **Logistic committee** – Its role is to provide the administrative envelope for the activities.
c) **Internal affairs committee** - Its role is to address all interactive issues within the Noahide global society. This may include helping with the establishment of new local structures, initiating special activities and projects and handling disputes which may occur within the Noahide society.
d) **External affairs committee** - Its role is to address all interactions with external bodies, such as governments and international organizations.

Global Activities Venue

The global center for the Noahide society **will be located in Jerusalem**. The residing site of the **Noahide International Leadership (**NIL) and Senate will be at a dedicated campus. The campus will include a gathering hall for the NWS, and offices for all the associated committees. In addition, sites for educational activities will be available. The campus may also include a computer center for handling global Noahide internet activities, and a broadcasting station.

Noahide Sages

To attain the status of a spiritual leader, a Noahide must obtain formal certification from the Noahide World Center. The individual must undergo training and evaluation to ensure they have acquired a foundational level of relevant knowledge and possess the necessary skills in alignment with the established criteria. The levels are outlined as follows. The required knowledge for each level and its corresponding accreditation procedure will be determined by the Noahide World Center:

Noahide Instructor

Task: To create an initial acquaintance of the way of the Noahides for those who are not Noahides.
Required skills: Proficient communication and facilitation skills for teaching individuals.

Sage, Level-C

Task: To lead a **Congregation** of Noahides.
Required skills: Leadership competence. Must have exceptional communication skills, can foster community engagement, and effectively address potential dilemmas and conflicts among congregation members.

Sage, Level-L

Task: To oversee multiple **local** congregations, ideally three or more, or to manage county-wide initiatives. Additionally, this role involves implementing effective strategies for education and advocacy, which include the creation of educational materials and fostering connections with diverse audiences.
Required skills: Should possess advanced skills in communication, teaching, mentoring, and community leadership. A prerequisite for consideration is qualification at Level C, along with a minimum of three years of experience in leading a congregation.

Sage, Level-BD

Task: Serving as a Judge in a Noahide **Beith Din** (court) for several (at least 3) congregations or a county.
Required skills: Must first be qualified at Level-L. Ability to act as a mediator.

Sage, Level-N

Task: Serving as a chief Sage for a **Nation** or state.
Required skills: Must first be qualified at Level-BD. Capability in addressing the challenges and opportunities of leading diverse global communities and addressing cultural differences. Including the representation of the Noahides of his nation in international meetings in regions around the world.

Noahide Holidays:

The Noahide recommended holidays may be synchronized with the Jewish holidays. **Noahide can celebrate some or all of them** and can add additional holidays, such as national events if he/she chooses to.

The celebration of the following festivals is recommended:

Noah's Ark Day (Feast of the Nations)-

Date: 27th day of Heshvan (October, November)
What is celebrated: The day Noah and the ark's inhabitants disembarked from the ark.
How to celebrate: Festive meals. Family activities. Meeting with other Noahide groups in the world.

National Holidays-

Date: According to local dates.
What is celebrated: According to local tradition.

How to celebrate: According to local tradition. As long as it does not contradict the 7 Laws of Noah.

Israel's Independence Day-

Date: 5th of Iyar (around May).
What is celebrated: The beginning of a new era for humanity.
How to celebrate: Study (preferably in groups) of the prophecies about the future. Festive meals. Family activities

The Noahide Spiritual Center (Beith Abraham):

The Noahides will gather, study and pray in spiritual centers called "**Beith Abraham**" (House of Abraham). The design, contents and decorations of these "Houses of Abraham" will be set independently by each congregation and presumably will reflect motives from the local culture. Although each congregation has the freedom to choose its conduct and manner of operation, the following guidelines should be applied:

- A Noahide **is not obliged in any way** to pray on scheduled time points nor according to any specific format. However, after adopting such a religious practice as praying daily, one should maintain one's commitment. In doing so, a structured prayerbook allows one to focus better and also to join a group of people who pray together using the same text. For this aim, the **"Brit Olam" - Prayer Book for Noahides** was prepared. It offers a standard and structured format that allows individuals and communities to share similar experiences and come together spiritually.

- If a specific congregation chooses to establish a daily or weekly service, the timing and format should be determined collaboratively by the congregation members.

- A congregation may choose to read the weekly Torah portion at certain time points, in translation or in Hebrew. This is of course optional. However, for those who wish to do so, the following recommendations are made:

  - A dual lingual Torah, i.e. Hebrew and the Local language, either in the form of a book or as a scroll may be used by the congregation. A verse-by-verse translation is recommended. (see schematic example in Fig,3).

  - The translation used (in the local language) should be a standard Jewish version such as the JPS, or other rabbinically-approved translations. Christian or non-Jewish bibles should not be used in the congregation.

  - It is advisable to read the weekly Torah portion on each Saturday, in accordance with Jewish tradition as adapted for Noahide use. This practice will ensure alignment with other congregations globally.

Figure 3: A schematic depiction of a contemplated Noahide Torah scroll or Book.

- Each Beith Avraham should have its own Library (physical or digital). It should be a Torah-based library. It should be maintained for the community, and as many study materials should be made available as possible, and an effort should be made to organize them according to subject and level. The members are encouraged to study on regular time points in groups or individually.

- The practical laws for Noahides have been compiled in the book **Brit Shalom** by Rabbi Ouri Cherki. It is a major source of knowledge and unity for the Noahide movement that has been approved by many competent rabbinic authorities. Its study should be encouraged by Noahide congregations, copies should be held in the House of Abraham, and it should be used by Noahides for practical guidance in their day-to-day behavior.

- As a general rule, Noahides do not say blessings or use the formulations of prayers that are unique to Jews, such as before commandments only Israel was obligated in (..'who commanded us to..').

- The House of Abraham should have the facilities to accommodate prayers and ceremonies for mixed Jewish-Noahide crowd.

- It is praiseworthy for Noahide men and women to pray on separate sides of the house of prayer.

- Noahides are forbidden from starting a new religion, and so all prayer services must be done in coordination and accordance with existing Jewish law and customs except where not appropriate for Noahides. No religious innovations should be added. However, local customs that arise naturally within this framework and unique local cultural ceremonies may be adopted.

Congregational Positions:

Community Leader:

Each congregation's contributing members board will appoint one of its members to serve as the community's representative and address all relevant issues. (The mechanism for nominating the president will be set by the community). This involves handling all related logistics, taking care of their financial affairs, and representing the community in National and municipal matters.

The World Center will also offer a special training program for leaders, or candidates for community leadership, providing them with basic knowledge of management methods and conflict resolution, as well as basic financial management skills.

Sage:

The sage will serve as the **spiritual leader** of the community as described in the relevant section. The sage will be nominated and appointed by the members board. The sage must have received at least the proper level-C training as described above.

Cantor:

Will be responsible for all the **ceremonies**. If there is an orchestra and/or a choir, he will also be accountable for their training and performance.

Members board:

The board is composed of all members of the congregation who contribute their annual members' contribution as adjusted for their income. The president casts the tie-breaking vote in the case of a tie. The annual member's contribution should be adjusted to include building costs.

Education

Educational activities that align with the Noahide way of life (complying with the seven laws) will be implemented at all levels. The goal is to integrate Torah teachings suitable for the children of Noah to learn how to apply them in daily life. This will begin in kindergarten and elementary schools, extending to lectures and workshops for adults.

Intercommunity activities

Apart from the NWS and the formal global activities, national and international Intercommunity activities are highly encouraged. These activities are intended to consolidate and increase cooperation and shared identity between communities. It can include mutual introductions, physical or online meetings, and so on.

Symbols:

Flag:

The suggested tentative flag is depicted in Fig.6. The flag bears some resemblance to the Israeli flag to designate its affinity to Israel. It has a colorful star of David in the middle

which represents the colorful rainbow. It is surrounded by seven stars which designate the seven Noahide laws.

Figure 4: Tentative flag for Noahides

Badge:

It is suggested that Noahides will frequently wear a special **ornamental brooch**. This will allow them to recognize each other at occasional meetings. An exemplary suggested brooch is depicted in Fig.5.

Figure 5: Suggested ornamental brooch.

Other:

Should a Noahide choose to pray in a synagogue with a Jewish congregation, it is suggested to wear a Kippa (yarmulka) with a particular or different texture or shape. (For example, using colored star of David - see Fig.6). This is intended to create distinction between Jews and Noahides wearing Kippa within the house of prayer.

Figure 6: Suggested Noahide yarmulka

Anthem:

The Noahides have their own international anthem published in Brit Olam prayer book, which will be sung on public events.